Stri Dharma

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NOTES AND COMMENTS

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Votes for Burmese Women

A noteworthy departure from the Rules made for the Provinces of British India has been made in those now ratified for the Government of Burma under the Government of India Act. In the Indian Reform Act the granting of woman suffrage was left entirely to the wish of the Provincial Legislative Councils, and so far only Bombay and Madras Presidencies have enfranchised their women, but in the Burma ratified draft Rules the Government of India has directly removed the disqualification of sex as regards voting for their Legislative Council. This was the course we strove to get the Imperial Parliament to take with regard to woman franchise throughout all India. We believe that the change in the Government's attitude to this question in Burma has been largely brought about by the success women have had in their requests to obtain the vote from the Indian Reformed Councils. The grant of the franchise to every head of a household who pays land revenue, income-tax, capitation-tax, or *thathameda* made it possible at once to include women in the Burma Rules, as a very large number of the Northern Burma women pay the *thathameda* and are the heads of the households. We warmly congratulate our Burmese sisters and the many Indian women living in India on the rights that have been so freely granted to them.

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Indian Councils must get the same Right

A further advance over Indian conditions has been made in the Burmese Rules by the grant of power to the Legislative Council to adopt a Resolution at any time they wish in favour of allowing women to become members of the Council, and there is no embargo placed on their nomination to the Council even before they are admitted to eligibility for election. In India the Councils have no power to remove the sex disqualification for Council membership for ten years. This power is retained in the hands of Westminster. With the Burma precedent before us we shall press for similar powers being given to our Indian Councils in this particular. The unnecessary tag provision was put to the power of the Burma Council that though it may vote to allow women to enter its precincts, still the consent of the Governor to the Resolution will have to be obtained before the Government proceeds to give effect to the Resolution. It seems inconceivable that any Governor would presume to set his single will against the body of the Burmese representatives regarding their wishes to honour their sisters so we consider that it will be a very short time before we have a Burmese lady M. L. C.

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An Indian Women's Strike

The rise of the spirit of independence in Indian women, and their determination to better their conditions, has been strikingly displayed in the case of women workers in Calcutta. About 300 women employees of the Wellington Jute Mill there struck work. They demanded an increase in their wages at the rate of two annas per rupee and the dismissal of an unpopular headman. The strike caused a great impression as it was the first time that women workers had suspended work and their proceedings were carried on without disturbance though with determination.

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Message from our Taluk Board Lady Member

Mrs. Sushilabai of Bellary has made a very practical begining to her work on the Taluk Board. She writes :

"I mean just to tackle the problem of water supply by recommending the Board to construct more wells in villages, as this is a waterless tract, and it is a sad sight to see streams of women carrying water from a distance. Also I am recommending the training of barber midwives so as to make them available in every village. The means of communication here are very bad, there are no proper roads and even motor cycles cannot go to the villages. We have to walk half a mile, a mile or sometimes more on stone-spread paths. Conveyances like bullock-carts are too slow and out of the question for me, as I can't go 20 or 30 miles and return in a day. I am using a motor side-car as I have to be back at home so that my children may not suffer through my absence." This is the kind of spirit we need more of in Local Government institutions.

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A Woman's Gift to her Sex

Mrs. O. H. P. Belmont of New York has made a gift of six lakhs of rupees to the National Women's Party of the United States of America, of which she is President, to purchase a mansion and its surrounding grounds as the National

Women's Headquarters. One of Washington's most historic mansions has been secured for the purpose. It stands opposite the famous Capitol and was itself known as the "Old Capitol" having been used at one time for the sessions of Congress, and later having a romantic history as a federal prison during the Civil War, after which it became the home of very distinguished statesmen. So it is from a varied and important past that the "Old Capitol" comes to its future as a new Capitol for the women of all countries, and as the largest gift to the cause of women ever made by a woman during her own lifetime.

This Woman's Headquarters stands at the very centre of Government, a visible symbol of the new relation of women to the problems of national life. The service such a Headquarters can render to women, as a club house, as an information centre, as the inspiration and focus of activities for the advancement of all women, as a meeting place for women of varied minds and different nations, is enormous. Such a national centre had been the hope and dream of women for years. Now it is a reality for our American sisters and we in India may also look forward in faith to the day when a similar centre for Asian women may be established somewhere in Mother India. Meanwhile we hope it will not be long before some Indian women visit the Washington Women's Headquarters to bring the greetings and congratulations of Eastern women to this triumph of self-reliant and self-sacrificing Western womanhood.

A Woman's Party

It is stimulating for us in India to read the data of this great Women's Party in America, which is incurring the displeasure of the men politicians there because it remains independent of the existing political parties. Its object is: "The removal of all forms of the subjection of women"; its membership is "Open to all women who will work for this object without regard to the interests of any political party", and membership gives each: (1) A national headquarters through which she may work effectively for the advancement of women. (2) A beautiful club house at the nation's capital where she may entertain and be entertained while in Washington (there are a hundred bedrooms). (3) Advice and information about all forms of Government activities affecting women; about the campaign to end women's legal disabilities; about all phases of the woman movement. (4) Contact with the women of their nation active in the campaign for woman's advancement; closer ties with the women of other nations; a partnership in the woman movement of the world.

Compulsory Education for Girls

The meeting of the Madras Corporation called to consider the Scheme proposed for Compulsory Free Elementary Education for Madras City had to be postponed for want of a quorum. Several ladies attended to hear the proceedings and they received a hearty welcome. If the City Fathers are assured that the Madras women--voters in their own wards—are opposed to the application of all the money to boys only, and if the women strongly call for the application of the scheme to girls also, it is almost certain that the present scheme will be remodelled on better principles. Wherever women have met to discuss this matter there has been unanimity in favour of the inclusion of girls.

A Holiday Home for Nurses

Lady Reading is always trying to improve the conditions of health and nursing in India, and her last act is generous and thoughtful. Nursing sisters are often unable to take their leave in the hills because accommodation is so expensive, and Lady Reading has given one of the bungalows on the Viceregal estate in Simla to the Minto Association for the season, so that the nurses may be able to have a holiday at a very moderate expense. People who knew the intense relief of the "Hills" after a few months of the hot weather season in the Plains will envy the nurses their good fortune.

A Ladies' Co-operative Banking Society

It has fallen to the women of Salem, Madras Presidency, to be the pioneers of Women's Co-operative Banking in India. Two years ago eleven women clubbed together and started a Co-operative Bank of their own through the help of Mr. Vedachala Iyer, then Registrar of Co-operative Societies and Mr. Yagnesnarayana Iyer, Principal of Salem College. The pressent number of members is 41 with a total number of 110 shares and a share capital of Rs. 1,100 which may be increased up to Rs. 4,000. Amounts may be borrowed at 9% interest, the loan to be repayable in ten monthly instalments. The bank has not yet been able to make a profit as the Municipality levies a tax of Rs. 30 per annum which is too heavy for such infant and pioneer associations, but it is expected that this tax will be reduced by a movement of the Government and then the Salem women will find the great advantage of retaining their money in a condition in which it can circulate easily for their mutual helping instead of having it tied up in jewellery, in chains of gold which bind them to their houses for fear of being attacked if they wear these temptations as they move about, or for fear of burglars and robbery if they leave them in their houses. These intelligent and far-seeing Salem women are giving a fine lead to their sisters in this matter.

Further Successes of Indian Women

Miss M. Lakshmikutty Amma, daughter of Mr. M. Ramavarma Thampan, late Vice-Principal of the Trivandrum Training College, has been successful in the recent M. A. Examination. She is the first Nair lady in Travancore to take the M. A.

Degree. We notice that the women students from the Malabar Coast are in a very large majority in the Queen Mary's College, Madras. The matriarchal system there supports all the forward movements for women.

Miss Mithan Tata, B.A., daughter of Mrs. Herabai Tata of Bombay, has passed her first examination in the course leading to the Degree of Barrister in the Inns of Temple, London. She and her mother take a prominent part in all activities in England connected with India.

College and School Successes

In Queen Mary's College, Madras, 16 students appeared for the B. A. examination of whom only 2 failed. Three students of the Benares Women's College entered for the Intermediate examination of the Hindu University and all passed; ten candidates for Matriculation out of elven sent up by the same college also passed. The Poona High School sent up 26 girls for the Matriculation examination of the Bombay University and all were successful, one Miss Iravati Karmarker being awarded the Yemunabi Dalvi Scholarship for Samskrit, and Miss Paranjpye, daughter of the Minister for Education, standing second in the list of successful candidates amongst all the young men and women who sat at the Poona centre, and being first of the lady candiates.

The Awakening

They are waking, they are waking in the
East and in the West,
They are throwing wide their windows to the sun;
And they see the dawn is breaking, and they
quiver with unrest,
For they *know* their *work* is waiting to be done,
They know their work is *waiting* to be done.

They are waking in the City, they are waking on
the farm,
They are waking in the boudoir and the mill—
And their hearts are full of pity, so they sound the
loud alarm,
For the sleepers who in darkness slumber still.

Oh! the dream shall grow in splendour till each
sleeper wakes and stirs,
Till she breaks from old traditions and is free,
And the world shall rise and render unto woman
what is hers,
As she welcomes in the Race that is to be.

Unto Woman God the Maker gave the secret of
His plan,
It is written out in cipher on her soul.
From the darkness you must take her, to the
light of day, O Man,
Would you know the mighty meaning of the
Scroll.

What the Mistress of a House Ought to Know

By Annie Besant

Nothing is more necessary to the Indian wife and mother, ruler often of a household that is a little village than a knowledge of *sanitary laws, of the value of food-stuffs, of nursing of the sick* of *simple medicines, of "first aid"* in accidents, of *cookery* of the more delicate kind, of *household management* and the keeping of accounts.

The hygiene of the household should be thoroughly taught, the value of fresh air, sunlight and scrupulous cleanliness.

These were, indeed, thoroughly understood and practised by the elder generation, and must still, if learned in the schoolroom, find their field of practice in the home; but the latest generation seems to be in all this far behind its grand-mothers.

Essential again is a *knowledge of the value of food stuffs*, and of their effects on the body in the building of muscular, nervous and fatty tissues, of their stimulative or nutrient qualities. Some *knowledge of simple medicines* is needed by every mother, that she may not be incessantly calling in a doctor; she should also be able to deal with *accidental injuries*, completely with slight ones, and sufficiently with serious ones to prevent loss of life while awaiting the Surgeon's coming; *simple nursing every girl should learn*, and the inportance of accuracy in observing directions, keeping fixed hours for food and medicine, etc.

Sufficient arithmetic should be learnt for all household purposes, for quick and accurate calculation of quantities and prices and the keeping of accounts.

A knowledge of cookery has always been part of the education of the Indian housewife and this should still have its place in education or there will be little comfort in the house for husband and children. The Indian cook—like cooks in other countries—does his work all the better if the house-mother is able to supervise and correct.—(*The Birth of New India.*)

COMPULSORY EDUCATION AND THE WOMEN OF AMERICA

By Alma K. Gulick

(*Editor's Note*:—Compulsory Elementary Education has been demanded by many Women's Societies and it is being introduced by degrees into different parts of India. This article shows how it works in America where every boy and girl is compelled to go to school.)

In practically every State in the United States, education is free and compulsory. The social machinery which is employed to see that children go to school is in many ways unusual. It is obvious that for the Government to take account of an ever-changing population would require a large corps of officials. Families move from town to town, or from

ward to ward in a town and, it requires constan watchfulness to see that the parents who do not appreciate the value of schools send their children regularly.

The officer at the head of the department for carrying out compulsory education is called the Truant Officer. I say at the head of a department, but he frequently constitutes the entire department in a town of, say, 20,000 people. It would be a difficult task for one man to carry on this work. He has, however, the voluntary assistance of the women of the town. Practically every town and village has a Woman's Club. Among their many excellent activities, they elect willing members to take charge of the truants. Each such elected member looks after her own neighbourhood. When a new family moves into it a watch is kept. If the children are not promptly sent to the ward school, the club member pays a visit to the mother and inquires, in a friendly way, why the children do not go to school and may suggest that they might go along with the neighbouring children, perhaps. In the rare cases where it is necessary the legal Truant Officer is notified, who gives an Official warning. It practically never happens that such warning is defied and only in the case of exceedingly ignorant parents, for the most part foreigners new to the land. When the Officer's warning is disregarded, a fine is imposed upon the parents. But the desire for education is so widespread and the penal law is so well known that severe measures are practically unnecessary.

Sometimes it is not carelessness which causes the truancy, but poverty or ill-health, and the parents may be either too shy or too ignorant to obviate the difficulty. The friendly visitor gives good advice or brings the case to the attention of the proper charitable Society and something is done to alleviate the sufferings if sickness and poverty are causes. In any case, save that of illness, the end is always sure, the child goes to school. By encouragement, by visiting the poorer classes, by supplying books and even clothes in extreme cases, the women of America have made compulsory education a reality and not a name only.

Having brought the youngster to school, the woman might seemingly have completed her task, but not so. School has ever been associated in the childish mind with drudgery and confinement. Not so many years ago, it was a common sight to see the little things heavily laden with books dragging along reluctantly to school. Individual locker desks were then introduced: and now for the first eight years of school life, books are not carried to and fro, and home study in America, that dreadful burden in India, save in the case of the exceptionally dull, is unnecessary.

Not only is there now little reluctance to attend school on the part of the majority of pupils, but they may be found at school long before the time for assembly. The mechanical games, including a merry-go-round and the like, are filled by eight o'clock; though the school is not called to order until nine. The toys and swings and the tiny gardens draw the children. One may hear the youngsters seriously discusss, for instance, the most effective way to bleach celery. The happy faces of the absorbed little workers and players is a joy to the child-lover,

If we visited one of these free public schools we should find it interesting from the first stroke of the assembly bell. At this signal, all the children drop all games and work and each one takes his or her proper place in a line which forms to enter the building in an orderly way. The sound of martial music is heard. It may be only a piano or violin but in many schools the school orchestra is not uncommon—flute, clarionet or cello may be found. The playing is far from perfect; but the rhythm is usually good and it needs only a glance at the faces in the waiting line to realise that the pupils enjoy it. And the weekly rehearsal will presently remedy the musical faults.

The teacher in charge gives the necessary commands and the line, keeping good step, files into the building where each class turns off into its own room.

The cheery and wholesome appearance of the school room is marked. This desirable effect too is largely the result of the influence of the women. The walls are lined with drawings, painting, specimens of handwriting, well worked out problems and many other results of the children's work. Only specially good work is thus honored for the encouragement of the little author and the inspiration of the rest. Every day some of the children may be seen standing before this display gravely discussing the merits of this or that. One reason for such grave interest is this:

Once each month, the school is thrown open in the evening when parents, uncles and aunts and other relations and friends are invited to attend. The Principal of the school acts as hostess, assisted by the other teachers in the building, very likely to the number of six or eight, depending upon the size of the building and the number of classes. One or more of the members of the Board of Education will be present. (Women, we may mention, elect the Board and are members. Rich and poor mingle in this public school and one may see a lady of fashion and a poor teamster in earnest discussion over the school problems or the attractions of their respective children. For so well have the women done their work, that fathers as well as mothers attend these functions and, what is better, enjoy them. The children with glowing eyes and eager faces are seen leading their relations around the rooms, the parents as pleased as the child who proudly points out some specimen as "my work". There is generally a short programme given by the pupils themselves, the orchestra assisting. Then simple refreshments are offered as a conclusion to the function. The intercourse with other parents has broadened every heart, and though this may not directly solve for the children difficult sums in arithmetic, indirectly it does much more than this. For the

solving of the difficult sum requires merely interest and concentration, and this is awakened by lifting the school work from obscure drudgery to something delightfully thrilling in which even "Father" takes a real interest.

Motherly love and understanding have made of the school a place so attractive that rules must sometimes actually be made sending the children home at a proper hour after school closes, and in ... cities, notably in California, the school play grounds are open on Saturdays and for seve... hours daily during the long summer holidays.

More and more in India also, we hope for th... incrĕased influen... women in the school, that ... may become the centre of joy that it sho...

Why Enfranchised Women ... they have got the V...

BY ONE OF THEM

Some people, including some me... ought to know better, have such strange, in... d grotesque, ideas about the reasons why wo... want their enfranchisement that it is necessa... to enumerate shortly some of the thoughts that h... caused the South Indian, Bombay and Burmese ...omen to feel so "santhosham" at the granting ... the vote to them.

For personal, sex, national and international considerations women are happy to have won the vote. Each woman who now b...comes an acknowledged and responsible citizen ... a unit of greater power and greater importance ...e country than she was before. Her suffr...ge ... sought by prospective candid... ... polit... ...ducation will be undertak... ...eir agents. ...he will be able to take a re...ponsible share in cont...lling the legislation, taxation and administratio... f the country. This means that whereas hitherto a woman pattadar's or a woman house-owner's *money* only was of value now her *opinion* will be of consequence also. Mr. Gandhi has said, and a Madras Councillor also remarked the same, that Indian women have the welfare of the country as much at heart as have the men. This is true for women everywhere are intensely patriotic. Is it any wonder then that individually they rejoice in the possession of an additional instrument by which they can directly serve their Motherland? It is not because women want to be like men that they want the vote. They want it for the same reasons as men wanted it. It is to express their difference from men, to express their womanhood and its views of problems. Besides that, women want political self-expression, and a village woman wants it just as much as a College-educated zemindarni.

No one need fear that the act of voting will unsex a woman. Only men think so foolishly; women have more common-sense. They know that going to a polling-station once every three years will not mean a woman's neglect of her regular duties; neither will the making of a cross or the signing of her name triennially turn her into a Sandow or in the words of a recent Indian anti-suffragist cause her to "sacrifice at the altar of a foolish and insolent modern idea woman's rounded softness of limbs and soft sweetness of speech"! No, they know that whatever amount of use men can make of the vote women will also be able to make along lines which are of special interest to them.

Voting is not compulsory and although some women may not attach much importance to the ...ote, just as some men do not, yet it makes an ...mense difference whether a whole race, or class ... caste or community is arbitrarily excluded from ... franchise and much more so does it matter if a whole sex is under a ban of disqualification. By the removal of this "blot on the honour and reputation of Indian women" as the women of Surat in public assembly characterised it, each woman in the enfranchised areas is raised to a position of proper appreciation, self-respect and adult human dignity, which had long been removed from her.

In ancient and pre-British India, woman had no restrictions placed on her desire or power of national service. It is because the ancient dignities of her sex have been restored to her by her own manhood that Madras, Bombay and Burmese womanhood is thankful, and because South Indian manhood in Travancore, Cochin and Madras has been the first in India to share its powers of Self-Government with its womenfolk that the latter are proud, "Where women are honoured there the Gods are pleased," say the laws of Manu, and India will proceed accordingly, Province by Province, from South to North.

By reason of her religion, her customs, and her sex statistics (men being more numerous than women) India's women will always find their deepest interests in matters affecting the homes. Enfranchisement and marriage are not antagonistic, rather is the former the extension of the duties of the latter. The health records of India are deplorable. Its rate of infantile mortality is a scandal. In Australia the rate of infantile mortality has been reduced to 51 per thousand: in Madras it is 355 per thousand. The death-rate of Indian young married women also is correspondingly higher them that of any other country. These things can be remedied, but the remedies will take Government money. That money is much more likely to be allocated to these subjects now that women are to be voters than it was before. There are as many as 1517 Infant Welfare Centres supported by Goverment in Great Britain. Judging by the relative proportions of their Infant death—rate there ought to be over 3000 such Centres in Madras Presidency alone! Women will use the vote to get things of this kind. It is in the nature of things that men as a whole are chiefly interested in material things, land, sticks and stones, implements,—whereas women are chiefly concerned with life itself,—birth, preservation of life, the processes of growing life, sickness and death. To women's mind war is a far more dreadful thing than to men, for women

realise the s... ness and the cost of life more vividly than men. Women will never urge men to aggressive wars, though they will share in a war of self-preservation. All over the West there has now risen an immense International Women's League for Peace and Freedom.

The grant of the suffrage to any section of a people has always led to the better education of that section. Thus it follows that better educational facilities will now be provided for Indian ... and this will be an invaluable national ... Women's interests in national industries ca... be easily aroused and women taxpayers w... satisfied if they know that their taxes and a... ments are being used to encourage Swadeshi ... ing concerns and to restore the industrial greatn... of India. Women are also interested in ... national question of the temperance or ... temperance of the people. The vote will be of gre... help to them in bringing about prohibition. It ... agreed that it was the women who were chiefl... instrumental in turning America into a "dry" country. Indeed from the psychology of women generally it would seem that had as much power been in the hands of women as men have been wielding, war, intoxicating drink, gambling and the unequal standard of sex morality would have been abolished long ago!

Improved standards of health, housing, education, morality and industries are the chief national gains which the vote will help women to attain for India.

By none has the vote been sought as an end in itself. The devotion has been "to something afar"—the betterment of the race, including incidentally its manhood! This was well recognised by one of the Madras Councillors in his speech during the historic suffrage debate when after pointing out that the earth, the sky and the water were all goddesses, and that in fact humanity was supported all round by feminine influences, he naively concluded "if Indian women are given equal rights with ... the condition of men will be considerably improved." It was essentially for the purposes of service, not of selfishness, that women both West and East sought and obtained the suffrage.

Internationally the public, political appreciation of its women will do more to raise the prestige of India in the outer world than can be gauged at all in India. It immediately has put India on a par with Britain and America and in advance of Japan in a matter which is considered an evidence of culture, humanity and civilisation. It has also put Indian women on the same status of citizenship as the women of the other parts of the British Empire or of most other countries. By even claiming the vote we were helping our country and it is no wonder that we hold our heads high now that we have been granted the status of responsible citizens. We shall learn how to use our instrument efficiently, and dis-charge our new responsibilities religiously and patriotically.

WOMEN ALL THE WORLD OVER

Japan

The first women's political meeting in Japan was held in Kobe on May 10, at the city Y. M. C. A. It became possible a.. the result of the recent passage of a measure granting women the right to engage in political discussions and meetings. The Ko... bra... the New Women's Association w... ...l arrangements.

...cho Hiratsuka, a writer on social ...s. Toti Furuya, P...cipal of the Osaka ... School; a... Tsune Watanabe, ...he Kobe ... Association for ...ners, gave ... addresses.

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...announcement that the law passed ...ion of the Imperial Diet gave ...he privilege of attending political ...omulgated May 10, a thousand ...ended and participated in the ... political meeting ever held in ... Buddhist Hall, Kanda, on the ... meeting was held under the ...Women's Association of Tokyo. ...by Mrs, Kikue Yamakawa, w... ...st writer and like her husband a... ...sian Soviet system of Governm... ...cipal address of the meeting. Mr... Yam... ...self could not attend, but her paper was ... Miss Nao Kotama, one of the ou... leaders of ... Women's Association.

Police ... the hall took objection to ... Mrs. Yamakaw... The promoters ... e order of the poli... in question had ... oved by ... censor. Several me... audience were arrested during the general disorder which ensued and the meeting was thus brought to a close.

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About 3,000 women in Osaka, Kobe and Kyoto attended a women's mass meeting held under the auspices of the Osaka Women's League at the Osaka City Hall. The League is one of the largest Women's organisations in Western Japan and its membership numbers approximately 50,000. Various women's problems and others pertaining to politics, economic and social affairs were discussed.

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The first woman to receive the Degree of Doctor of Philosophy in America is a Japanese, Miss Tomi Wada, who has made a special study of psychology in the American Universities since 1917.

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China

Nineteen Graduates of the Peking Higher Normal School paid a fortnight's visit to Tokyo, Japan, during which they were entertained by various

Women's Associations and shown all the interesting sights of the city and its many educational institutions.

Burma

The Sarda Sadan has made such rapid expansion after a couple of years' substantial work in imparting education in all its various branches suitable to many that it has more than justified its existence. With the rapid increase in the number of pupils, it has been founed necessary to shift to larger and more spacious quarters at 19, Bigandet Street, Rangoon. The new ... of ... commenced with several new features for the benefit of the pupils. A motor bus has been provided at great expense for the convenience of purdah ladies and others living far away. The School is open to all communities irrespective of race or creed, no fees being charged for tuition. Pupils are taught the different vernaculars, high class fancy needle-work, tailoring, weaving, and other accomplishments which are essential to women.

England

To Dr. Ivy Williams has fallen the honour of being the first woman to be called to the English Bar, thus becoming the first woman barrister in England. She is the daughter of an Oxford solicitor and is herself a lecturer in law at an Oxford Women's College. She is a B. C. L., M. A., (Oxford) and L. L. D. London.

Though there are eight other women students who have passed their Finals, it will be two or three terms before they can be called ... have yet to complete their ... ; her ... n hall. Miss Williams, however, by ... the usual dispensation of two terms ... winning a Certificate of Honour in the last Michaelmas examination, and having completed ten dining terms was duly qualified to be nominated for Call on May 10.

Sixteen women were among the successful candidates at the recent Bar Examination. The number included Miss Cornelia Sorabji.

France

Countess de Noailles, noted novelist and leader of Parisian society, was recently elected a member of the Royal Academy of Science in Brussels, after considerable opposition. She is the first woman to be honored by this world famous intellectual society.

The Council for the Representation of Women in the League of Nations, consisting of twenty-two national societies of women, has received information from Dr. Nitobe, Assistant Secretary-General of the League, that Mme. Curie and Mlle Monnerie, Professor of Zoology at the University of Christiania, have been nominated to serve on the Committee on Intellectual Co-operation.

America

Two women have been elected Mayors of two Towns in Iowa State, and one has been elected as a City Treasurer.

The National Women's Trade Union League of America was founded in 1903 and has grown into an amazingly large and important institution with women members representing over 100 women's industries in which 12 million women are working in the U. S. A. It was instrumental in establishing in the State Department of Labor a Women's Bureau under a Woman Director. It publishes its own magazine "Life and Labor", conducts a special news service for supplying information to publications, has a Department of Legislation relating to women, and is doing invaluable service in improving the conditions of wage-earning women.

Lady Astor, M. P., received a great ovation from the Pan-American Women's Conference on her visit to America as England's first Woman M. P., (though she is herself an American). It is eight years since she last visited her home and she has become very famous since then, and deservedly so for her common-sense, wittiness, oratory, ability, and self-dedication to the progress of women and children particularly.

My Little Sovereign

I

O she is like the Spirit of Spring,
The Lady of my heart;
You feel her joyance everywhere,
Yet nowhere see her Art.

II

Her eyes are deep dark pools wherein
Bloom lotuses of joy;
And now she is a Padmini,
And now she is so coy.

III

Her laughter rings with tinkling bells,
And twittering of birds;
And like a string of musicked pearls
She flings her honeyed words.

IV

Her little feet dance up and down
To keep our old hearts warm:
For everywhere she goes, she brings
Bright sunshine round her form.

V

And though I lie and bask in it,
I sometimes mourn unseen,
My little sovereign will be
Somebody else's Queen.

B. N. SALETORE

AN AME[illegible] WOMAN'S STRUGGLE [illegible] FREEDOM

By Frances Adney

Women of India who find difficult that entrance into social, economic, political or public life which is considered normal for a modern woman of the world, may possibly be encouraged by a consideration of the obstacles which American women have met and overcome.

We are now so free in the United States of America, we take our liberty so much as a matter of course that the young generation of women lifts its brows in surprise at the statement that it is a bit less than sixty years since Julia Ward Howe, our woman pioneer, struggled for the privilege of speaking in public. Mrs. Howe had written a book of poems and numerous essays. She had produced the remarkable *Battle Hymn of the Republic* to which our soldiers marched during our Civil War—a poem whose stirring words are now known throughout the world. Yet, when she wished to speak in public, to even read in public some of the essays which were so much admired, the family and public opposition was so formidable that she gave way for several years in deference to it. Only Emerson, among the men of consequence, strongly supported her. One of the bitterest lessons which womanhood must learn is the fallibility of the male element in the family and the nation. Father, brother, friend and husband are so positive, so strong, often so wise and good, that it seems almost impossible to over-rule them. Some of Mrs. Howe's sufferings were recorded in her Diary :

"I feel that a woman's whole moral responsibility is lowered by the fact that she must never obey a transcendent command of conscience. Man can give her nothing to take the place of this. It is the *divine* right of the human soul."

"I believe in God but am utterly weary of man!"

"I feel quite disheartened...I was so happy and hopeful in writing my Essays and thought they should open such a vista of usefulness...But the opposition of my family has made it almost impossible for me to make the use intended of them (*i.e.* reading them in public)."

"I leave with a resolute, not a sanguine heart (to read her Essays in Washington, D. C.)...I go in obedience to a deep, strong impulse which I do not understand nor explain, but whose bidding I cannot neglect. The satisfaction of having at last obeyed this interior guide is all that keeps me up..."

The men of Mrs. Howe's family were so outstanding in their ability and character that it required a sharp inner conflict to even make sure that she was right, and that their prejudices were wrong. It was the probity and determination of her father which probably saved the currency system and assured the solvency of U. S. A. at a very critical period; while her husband was renowned for his championship of the rights of the Greeks (he volunteered in the Greek war), for his philanthropies, and for the distinguished service which he rendered to society, notably in aiding the Blind to read. Great strength was required to resist the many appeals through personality. After one of her public readings she made an entry in her Diary :

"The bitter opposition of my family renders this service a very difficult and painful one for me. I do not, therefore, seek occasions for performing it, not being quite clear as to the extent to which they ought to limit my efficiency; but when the world and the time come together, I always try to give the one to the other and always shall. God instruct whichever of us is wrong about this. And may God keep mean and personal passions from me in the coming years."

As she answered the call for public service, she grew more certain, more steadfast, better poised. She wrote :

"I have too often set down the moral weight I have to carry, and frisked round it. But the voice now tells me I must bear it to the end, or lose it forever."

Julia Ward Howe had six children, a household to manage with meagre means, and many guests to entertain. Her daughters tell now of their exquisitely arranged and beautiful childhood. Family duties were not neglected for public work. As one of the bitter lessons which mature womanhood must learn is, the fallibility of the judgment of those near, respected and dear, so one of its sweetest lessons is that capacity grows and expands almost indefinitely—that home-making grows easier when other and wider problems are attacked and mastered. Serve and you win the power to serve in ever wider circles. Serve, and you go back to perplexities which had been baffling in private affairs, only to be amazed at their simplicity under the blaze of new light which shines round you. Julia Ward Howe well understood this. She said :

"......I repeat my call and cry to women. Let it pierce through dirt and rags—let it pierce through velvet and cashmere. It is the call of humanity. It says: 'Help others, and you help yourselves'."

Mrs. Howe won, not alone recognition of the right of woman to live in the open world and to perform such duties as she willed, but she won national and international love and respect. She became a very popular public lecturer, doing valiant pioneer service toward securing the suffrage for her sisters. She promoted the Woman's Club movement, which has spread a network of friendly organisations through which modern women work in large numbers for community and national welfare. Through her struggles and sufferings all American womankind has been blessed with freedom of action, of thought, of outlook. Perhaps no other name, except Lincoln or Washington, commands more loving respect in America now, than the name of Julia Ward Howe. So does posterity bow in reverence often before those pioneers whom their contemporaries wished to crush. In more obscure ways, each woman who firmly follows the call toward a wider, richer, more helpful life, becomes a world benefactor: and each soul, bearing its own burden, perchance, of opposition, of hereditary prejudice and superstition, may take strength from an outstanding woman conqueror, who, through gloom and hidden or open oppressions, helped to make the women of her native land the most free, the most progressive (*en masse*) in the world.

TAMIL

பிள்ளைகளை வளர்த்தல்

By T. V. Gopalaswami Iyer

ஸ்திரீகளின் கடமைகள் அநேகம் உள. இவைகளில் முக்கியமானவை சில. இவற்றுள் "பிள்ளைகளைப் பெற்றவர்களுக்கு அவர்களை வளர்த்தல்" முதன்மையான கடமையாகும். இந்தத்தொழிலானது இலகுவானதல்ல. வெகு இடங்களில் இந்தத்தொழில் ஸரியாக நடத்தப்படாததால் வெகு குடும்பங்கள் கெட்டுப்போகின்றன. ஆகையால் ஸ்திரீகள் இந்தத்தொழில் செய்யவேண்டிய விவரங்களை ஆராய்வோம்.

2. "பிள்ளைகளை வளர்த்தல்" என்று இந்த வியாஸத்துக்குப் பெயர் வைத்தோம். பிள்ளைகள் என்றால் என்ன என்பதை முதலில் விசாரிக்கவேண்டும். ஸநாதன தர்மத்தை அனுஷ்டிக்கிறவர்களுக்கு கர்மம் என்பதும், புனர்ஜன்மம் என்பதும் தெரிந்த விஷயம். ஆனால் இந்த வார்த்தைகளை ஸாதாரணமாகக் கேட்டவர்களாக இருக்கிறோமே தவிர இந்த வார்த்தைகளின் பூரா விவரத்தையும் வெகு ஜனங்கள் தெரிந்துகொண்டவர்களாக இல்லை. அப்படி நம் தேசத்தில் தெரிந்தவர்கள் நூற்றுக்கு ஒன்று வீதம் இருந்தால் கூட நம்முடைய தேசமானது முதன்மையான ஸ்திதியில் இருக்கும். இந்த இரண்டு பதங்களும் அவசியம் தெரியவேண்டிய விஷயம். ஏனெனில் ஈச்வரனுடைய நியதிகளில் இந்த இரண்டுமே ஜீவகோடிகள் ஆணவ மலம் நீங்கி அதாவது அஞ்ஞானம் நீங்கி முக்தி அடைய ஏற்படுத்தப்பட்ட முக்கியமானவைகளாம். இந்த இரண்டு விஷயங்களை விஸ்தரித்து எழுத இங்கு அவகாசமில்லை. ஆகையால் இவைகளின் முக்கிய அம்சங்களை மாத்திரமே இங்கு எடுத்துக்காட்டுவோம்.

3. புனர் ஜன்மம் என்றால் என்ன? ஒரு ஜீவன் ஒரு தேகம்போய் மற்றொரு தேகம் எடுப்பது என்பது இதன் சுருக்கமான அர்த்தம். இவ்வுலகில் ஜனங்கள் பிறப்பதையும் இறப்பதையும் காண்கிறோம். பிறப்பது யார்? இறப்பது யார்? ஜீவன் பிறப்பதும் இல்லை, இறப்பதும் இல்லை. இறப்பதும் பிறப்பதும் சரீரமே.

"கிழிந்துபோன வஸ்திரங்களை ஒரு மனிதனானவன் எறிந்துவிட்டு வேறு புதிய வஸ்திரங்களை தரித்துக்கொள்வதுபோல், சரீரத்தில் உள்ள ஜீவனானவன் உபயோகமற்றுப் போன சரீரங்களை நீக்கிவிட்டு புதிய சரீரங்களை ஏற்றுக் கொள்ளுகிறான்."—கீதை—II, 22.

4. இந்த சுலோகத்தில் ஜீவனானவன் புதிய சரீரங்களை ஏற்றுக்கொள்ளுகிறான் என்று சொல்லப்பட்டிருப்பதால் ஒரு சரீரத்துக்கு மேற்பட்டு பல சரீரங்களை அடைகிறான் என்று விளங்கும். நமது சாஸ்திரத்தில் பத்த ஜீவனை "மூன்று உலகில்" சஞ்சரிக்கிறவன் என்று சொல்லப்படுகிறது; அதாவது: பூலோகம், புவர் லோகம், சுவர் லோகம் ஆகிய மூன்றிலும் திரிகிறவன். ஜீவனானவன் இந்த மூன்று லோகங்களிலும் சஞ்சரிக்கவேண்டுமானால் அந்தந்த லோகங்களின் பிரகிருதி ஸம்பந்தமான சரீரங்களை ஏற்றுக்கொள்ள வேண்டும். ஆகாயத்தில் பறக்க எப்படி இறகுகள் வேண்டுமோ, அப்ப[illegible] அந்தந்த [illegible]ங்களுக்கு ஸம்பந்தமான சரீரங்கள் [illegible]ம். இ[illegible]தான் நம் சாஸ்திரங்களில் சொல்ல[illegible]லோகத்தில் சஞ்சரித்து விஷயங்களை[illegible]கொள்ளவும் ஸ்தூல சரீரமும், பிரா[illegible]லோக சுவர்க்கலோக விஷயங்களை அனுப[illegible]துகொள்ளவும் மனோமயசரீரமும் ஏற்பட்டு இருக்கின்றன. மனோமய சரீரத்துக்கு மேற்பட்டும் சரீரங்கள் இருக்கின்றன. இந்த விஷயங்கள் வெகு விஸ்தாரமானவை. ஆனால் நம்முடைய விஷயத்துக்கு எவ்வளவு மட்டில் தேவையோ அவ்வளவே இவ்விடத்தில் நாம் சொல்லப்புகுந்தோமாதலால் இந்தமட்டிலே நிறுத்தினோம்.

5. இனி கர்மம் என்பதை சுருக்கமாக விசாரிப்போம். மேற்சொல்லப்பட்ட மூன்று சரீரங்களும் ஜீவனுக்கு எவ்வித கருவியாக இருக்கின்றன? ஸ்தூல சரீரம் அன்னம் முதலிய ஆகாரங்களை சாப்பிட ஏற்பட்டுள்ளது. இந்த ஸ்தூல சரீரத்தாலே காரியங்கள் செய்து நமது கர்மேந்திரிய ஞானேந்திரியங்கள் ஞானம் ஸம்பாதிக்கும்பொருட்டு ஏற்பட்ட கருவிகளாக இருக்கின்றன. பிராணமய சரீரத்தாலே தான் நாம் உண்ணும் ஆகாராதிகள் ஜீர்ணத்துக்கு[illegible] வந்து ரத்தம் எலும்பு சதை முதலியவையாக மாறி[illegible]க்கு விருத்தி உண்டாகிறது. மனோமய சரீரத்[illegible]ஸுகம், துக்கம் அனுபவிக்கிறோம். ஸகல விஷய அனுபவங்களுக்கும இடம் இந்த மனோமயசரீரமே. சுகதுக்கங்களுக்கு ஏதுவான காரியங்களைச் செய்யக்கருவிகள் ஸ்தூல சரீர அவயவங்களாகத்தோன்றினாலும் இவைகளுக்கு இருப்பிடம் மனோமய சரீரமே. விஷயசுகங்களைத் தேடச்செய்வதும் அப்படித்தேடி அனுபவித்தால் அந்த அனுபவத்தின் பயன் இருக்குமிடம் இந்த மனோமய சரீரமே. ஸங்கீதம் கேட்க வேண்டுமென்று விருப்பமுண்டாகிறது; ஸங்கீதம் கேட்கிறோம்; இதற்குக்காரணமாய் உள்ளது மனோமய சரீரமே. ஸங்கீதத்தினால் உண்டாகும் ஆனந்தத்தின் பயனும் ஸங்கீத ஞானம் விர்த்தியடையக்காரணமாய் உள்ள இடமும் மனோமயசரீரமே. இதைப்போலவே கெட்ட விஷயங்களுக்கும் ஆதாரமாய் உள்ளது மனோமய சரீரமே. குடிக்கிறான், திருடுகிறான், இப்படியே பலவித கெட்ட காரியங்களைச்செய்கிறான். இந்தக்காரியங்களைச் செய்யத் தூண்டும் வினையானது இந்த மனோமய சரீரத்திலேதான் உளது. நல்ல காரியங்களைச் செய்ய ஸ்தூல சரீரத்தை ஏவுதல் செய்தற்குரிய வினையும், கெட்ட காரியங்களைச் செய்ய ஸ்தூல சரீரத்தை ஏவுதல் செய்தற்குரிய வினையம் இந்த மனோமய சரீரத்தில் உள. நல்ல எண்ணங்கள் உண்டாகின்றன, அப்படியே கெட்ட எண்ணங்களும் உண்டாகின்றன. ஒருவனுக்கு உபகாரம செய்யவேண்டுமென்று தோன்றுகிறது, அப்படியே சில சமயங்களில் தீங்குசெய்யவேண்டுமென்று தோன்றுகின்றது. இந்த இரண்டு எண்ணங்கள் உதித்ததற்குக் காரணமாய் உள்ளதும் இந்த மனோமய சரீரமே. மேலே விவரித்தவைகளை சுருக்கிச்சொல்லில், அன்னபானாதிகளை உண்டு இவைகளை தேகத்தோடு தன்மயப்படுத்த ஸ்தூல சரீரமும் பிராணமய சரீரமும் ஏற்பட்டுள; ஸந்தோஷகரமானவும் துக்கத்தை விளைவிக்கக்கூடியவுமான காரியங்களைச் செய்யவும் இந்தவந்தங்களுக்கு ஆதாரமாய் இருப்பதும் அப்படியே நல்ல எண்ணங்களுக்கும் கெட்ட எணணங்களுக்கும் ஆதாரமாய் இருப்பதும் மனோமயசரீரம்.

6. ஒரு ஜீவனானவன் ஸ்தூல சரீரத்தைவிட்டு நீங்கிப் போகுங்கால் என்ன நடக்கிறதென்பதை விசாரிப்போம். ஸ்தூல சரீரம் இறந்துபோகுமுன் மேற்படி சரீரத்தினால் செய்த காரியங்களும் அனுபவித்த விஷயங்களும் வாஸனா ரூபமாக மனோமய சரீரத்துடன் ஒடுங்கி இருக்கும். ஸ்தூல சரீரமும், பிராணமய சரீரமும் எப்படி இறந்து ஒடுங்கிப் போகின்றனவோ அப்படியே மனோமய சரீரத்தின் காலமான பின் இந்த சரீரத்தால் செய்யப்பட்ட காரியங்களும் அநுபவித்த விஷயங்களும் பலவித எண்ணங்களும் மேற்படி நல்ல நினைவுகள் தீயநினைவுகள் உண்டாவதற்குக் காரணமாயுள்ள நற்குணங்களும் தீயகுணங்களும் வாஸனா ரூபமாய்த் தங்குகின்றன. ஆகையால் ஒரு ஜீவனானவன் முதலில் ஸ்தூல பிராணமய சரீரங்களைவிட்டு நீங்கியும் பிறகு மனோ

மய சரீரத்தைவிட்டு நீங்கியும் தனிமையில் இருக்கும்போது இவனுக்கு முந்தின ஜன்மத்தில் உண்டான ஸகலவிதமான செயல்களும், ஆசைகளும், துவேஷங்களும், ஞானங்களும், எண்ணங்களும், காமம், குரோதம் முதலிய கெட்ட குணங்களும், அன்பு, ஈதல், இரக்கம், பரோபகாரச்சிந்தனை முதலிய நல்ல குணங்களும் வாஸனா ரூபமாக ஜீவனுடன் ஒடுங்கி இருக்கின்றன. பிறகு இவனுக்கு பூமியில் பிறக்கவேண்டிய காலம் வருங்கால் கர்ம தேவதைகள் இவனுடைய பாப புண்ணியத்துக்குத் தகுந்தாப்போல் ஒரு தேசத்தில் ஒரு இடத்தில் ஒரு தாய்தகப்பனுக்கு மகனாகவோ, மகளாகவோ பிறக்கும்படி செய்கிறார்கள். ஒரு ஜீவன் ஸ்தூல சரீரத்தை விட்டு நீங்கினது முதல் பிறகு ஜனனமாகும் வரையில் நடு [illegible]நரகம் என்று சொல்லப்படுமிடத்திலும், பிரேதலோகத்[illegible] பிதுர்லோகத்திலும், சுவர்க்கலோகத்திலும் இவன் [illegible]வதும், செய்வதும், விஸ்தாரமாய் உள. இந்த [illegible]வொரு ஜீவனுடைய பக்குவத்துக்கும் பாப புண்[illegible]க்கும் தக்கபடி உள. இந்த விஷயங்களை விஸ்[illegible] இடமன்று.

7. ஒரு ஜீவ[illegible]மியில் பிறக்கவேண்டிய காலம் வரும்போது கர்மதேவ[illegible]தைகள் இவனுடைய பாபபுண்ணியங்களுக்குத் தக்கவாறு ஒரு தேசத்தில் ஒரு ஜாதியில் ஒரு தாய்தகப்பனுக்கு மகனாகவோ அல்லது மகளாகவோ பிறக்கும்படி செய்கிறார்கள் என்று நாம் சொன்னோம். இப்படிப் பிறக்கும் ஜீவன் பூர்வஜன்ம வாஸனைகளுடன் இருக்கிறான்; இந்த வாஸனை என்னவிதமானது என்பதையும் முன்னமேயே சொல்லியிருக்கிறோம். இந்த பூர்வ ஜன்ம வாசனைகள் பிறக்கும் ஒவ்வொரு சரீரத்துடனும் இருப்பதால் ஒவ்வொரு குழந்தையும் அதனதன் பக்குவத்துக்குத்தக்கபடி நடத்தப்படவேண்டியதாக இருக்கிறது. நம்முடைய அனுபவத்திலுள்ள சில உதாரணங்களை இவ்விடத்தில் விவரிப்போம். ஒரே விதமான நெல்விதையை பல மண்ணில் போட்டோமானால் நெல்விதை ஒரே மாதிரியானதாக இருந்தபோதிலும் விதைக்கப்பட்ட பூமிக்குத்தக்கபடியும், நீர்ப்பாய்ச்சலுக்குத்தக்கபடியும், பூமியில் போடப்பட்ட எருவுக்குத்தக்கபடியும், இப்படி பலவித உபகரணங்களுக்குத்தக்கபடி விளைகிறது. ஒரு ஏகராநிலம் மேற்சொன்ன உபகரணங்களுக்கும் முயற்சிக்கும் தக்கபடி சிலவிடத்தில் இருநூறு கலமும் சிலவிடத்தில் ஐம்பது கலமும் சிலவிடத்தில் பத்து கலமும் விளையலாம். சிலவிடத்தில் ஒன்றும் விளையாமலே சாவியாகவும் போய்விடலாம். ஆனால் ஒன்றுமாத்திரம் நிச்சயம். நெல் சாமையாகவாவது, வேறு எவ்வித தான்யமாகவாவது மாறிவிளைவதில்லை. இதனால் என்ன ஏற்படுகிறதென்றால் நெல்விதையில் நெல்பயிரை உண்டுபண்ணும் சக்தி இருப்பதால் நெல்விதையினின்று நெல் விளையாமல் தடுத்து சாவியாக போகும்படியாயும் செய்யலாம், பல அளவாகப் பயிர்விளையும்படியும் செய்யலாம். அப்படியே ஒரு ஜீவன் உபகாரம் செய்தல் என்ற நற்குணத்தோடு பிறப்பதாக வைத்துக்கொள்வோம். அதாவது இந்த ஜீவனிடம் பரோபகாரம் என்பது வாஸனாரூபமாக இருக்கிறது. இவன் பிறந்து வளர்கிற இடம் இந்த வாஸனையை பரோபகார குணமாகிய முளையாகச்செய்து பிறகு பரோபகார செயல்களாகிய நெல் தான்யமாகச் செய்கிறது. எரு, நீர், காற்று, வெய்யில், களைபிடுங்கல் முதலிய உபகரணங்கள், இந்த ஜீவன் வளருமிடத்தில் வந்து சேரும். தாய், தகப்பன், இதர பந்துக்கள், சிநேகிதர்கள், இவர்கள் செய்யும் தொழில்கள், சொல்லும் வார்த்தைகள், எண்ணும் நினைவுகள் முதலியவை, இந்த ஜீவனுடன் இளம்பர்வத்தில் ஒத்துக்கலப்பவர்களும், பேசுகிறவர்களும் மேற்படி பரோபகார சிந்தனைக்கு அனுகுணமாக நற்காரியங்கள் செய்கிறவர்களாகவும், பரோபகார காரியங்களின் மேன்மையை எடுத்துப் பேசுகிறவர்களாகவும், சுயகாரியத்தில் நோக்கம் உள்ளவர்களை இகழ்ச்சி செய்பவர்களாயும், இப்படி மேற்படி நற்குணம் விர்த்தியடைய ஏதுவான விஷயங்களைச் செய்கிறவர்களாக இருந்தால் இந்த நற்குணம் விர்த்தியடைந்து பிறகு மாறிப்போக இடமின்றியில் ஸ்திரமான நற்குணமாக நின்றுவிடும். இம்மார்க்கத்தில் வளர்க்கப்பட்ட ஜீவனுக்கு பரோபகார விஷயத்தில் எப்போதும் ஊக்கம் இருக்கும். இந்த நற்குணத்தை வெளிக்கு வராமலும் செய்துவிடலாம். இந்த ஜீவன் பிறந்து வளர்ந்தவிடத்தில் சுயநலத்தைக்கருதிச் செய்யும் செயல்களை துதித்தும், இந்த வழியை போதித்தும் மேற்படி நற்குணம் வெளிக்கு வராமல் நடத்திவந்தால் எப்படி நெல்விதை சாவிப்பயிராக ஆகுமோ, அப்படியே, இந்த நற்குணத்தையும் மழுக்கிவிடலாம்.

8. 'கோபம்' என்ற ஒரு கெட்ட குணம் ஒரு ஜீவனிடம் வாஸனா ரூபமாக இருந்தால் இதை எப்படி வளரவிடாமல் தடுக்கலாம் என்பதை ஆராய்வாம். இந்த குணமும் முளைத்துப் பயிராகி கோபச்செயல்கள் உண்டாகவேண்டுமானால் இந்த ஜீவன் பிறந்து வளரும் இடத்தில் கோபச் செயல்களும், "கோபகுணங்களும், கோப எண்ணங்களும், கோபப்பேச்சுகளும் அடிக்கடி நிகழவேண்டும். இப்படி நிகழ்ந்தால் இந்த ஜீவனுக்கு கோபகுணவாசனை முளைத்துப் பயிராகி கோபச்செயல்களும் விர்த்தியாகிவிடும். அப்படி யன்னியில் இந்த ஜீவன் பிறந்துவளரும் இடத்தில் உள்ளவர்கள் கோபம் என்பது தெரியாமல் நடந்துவருவாரானால் இந்த ஜீவனுக்கு கோபம் என்பது முளைத்து வளர ஆதாரமில்லாமல் போவதால் இந்தகுணம் நெல்விதை சாவியாவதுபோல் சாவியாகிவிடும். அதாவது அழிந்துவிடும். எப்படி கோபச் செயல்களும், கோபமான பேச்சுக்களும், கோபமான எண்ணங்களும் இல்லாமல் நடந்துகொள்வது என்று கேட்கலாம். இது சிரமமே என்பதில் சந்தேகமில்லை. குழந்தைகளுடன் பழகுகிறவர்களுக்குக் கோபம்வரும்போது சாந்த குணத்தை நினைத்துக்கொண்டு எப்படி சாந்தகுணத்தாலும் பொறுமையாலும் அநேக நற்காரியங்கள் நடந்திருக்கின்றன வென்று ஆலோசித்து குழந்தைகளுக்கு நல்வார்த்தைகள் சொல்லியும் சாந்தத்தையும் பொருமையையும் காட்டியும் வரவேண்டும். இது விஷயத்தில் விடாமுயர்ச்சி இருக்கவேண்டும். இப்படி விடாமுயர்ச்சியுடனிருந்தால் இத்தீக்குணம் வெளிவராமல் செய்யலாம்.

9. பிறக்கும் ஒவ்வொரு ஜீவனும் துர்க்குணம், நற்குணம், துவேஷம், அன்பு, துர்ச்செய்கை, நற்செய்கை ஆகிய இந்த துவந்தங்களை வாஸனாரூபமாக ஒடுக்கிக்கொண்டு பிறக்கின்றது. ஆகையால் கெட்ட வாஸனைகள் முளைத்து வெளிக்கிளம்பாமலும் நல்லவாஸனைகள் குணங்களாகவும் செயல்களாகவும், எண்ணங்களாகவும் வெளிப்புறப்பட்டு ஓங்கி வளரும்படியான அநுகூலங்களையும் எத்தனங்களையும் பிள்ளைகளின் தாய்தகப்பன்மார்களும் பக்கத்தில் உள்ளவர்களும் செய்யவேண்டும். பிள்ளைகளின் சமீபத்தில் கோபம் முதலிய கெட்ட குணங்களையும், திருட்டு, பொய் சொல்லல், முதலிய கெட்ட செயல்களையம் காட்டக்கூடாது. சாந்தம், உண்மை பேசுதல், பொறுமை, மாசற்ற வாழ்க்கை, தானம், தர்மம், மனோவாக்கு, சகாயம் இவைகளின் அடக்கம், நல்ல படிப்பு, நேர்மை, அஹிம்சை, பரோபகாரச்செயல்கள் நியாய வழியில் கிடைத்ததைக்கொண்டு ஸந்தோஷம், அடக்கம், ஸத்காரியங்களில் ஊக்கம், உச்சாகம், தெய்வபக்தி, தெய்வ ஆராதனை, பெரியோர்களிடத்தில் [illegible]படி [illegible]ட்டவும் இவைபோல இதர[illegible]ளும் விசேஷமாகப் பிள்ளைகளு[illegible]ய்யவேண்டும். மேற்படி நற்குணங்[illegible]தியடையவே, தீயகுணங்களும் தீ[illegible]மல் நசித்துப் போகும். இதைக்[illegible] "ஸத்ஸங்கம்" வேண்டும் [illegible]ம் விலக்கப்படவேண்டும் என்[illegible] பெரியோர்களாலும் சொல்லப்[illegible]

10. பிள்ளைகளுக்கு ஸ்தூலசரீரம் இருக்கிறது. இது விர்த்தியடைந்து நோயற்று வாழவேண்டும். சரீரம் நல்ல ஸ்திதியில் பலமாயும் நோயற்றும் இருந்தால் மாத்திரமே நற்குணங்கள் விர்த்தியடையவும், நல்ல எண்ணங்கள் விர்த்தியடையவும், ஸங்கீதம், சித்திரம் எழுதல் முதலிய ஞானம் ஸம்பாதிக்கவும் முடியும். பலமில்லாத நோயுள்ள தேசத்தால் ஒருவேலையும் நடக்காது. ஆகையால் முதலில் சரீரம் நோயற்றும் பலமாயும் இருக்கும்படியான தேகமுயற்சிகள் செய்யவேண்டும். பிள்ளைகளுக்குக்குறிப்பிட்ட காலங்களில் தகுந்த ஸத்துள்ள ஆகாரங்களைக்கொடுத்தும், கெட்ட ஆகாரங்களை நீக்கியும் வளர்ப்பதுடன் இவர்களுக்குப் போதுமான நித்திரைக்கும் இடம் கொடுக்கவேண்டும். " ராத்திரி 8 மணிக்குமேல் விழித்துக்கொண்டு இருக்கும்படி செய்யக்கூடாது. 8 மணிக்குள் ஆகாரம் சாதித்து படுக்கை போட்டு நித்திரை செய்ய அனுகூலம் செய்யவேண்டும். நித்திரையைத்தடுக்கக்கூடிய சப்தம் முதலிய யாதொரு காரியங்களும் செய்யக்கூடாது.

11. பிரதிதினமும் பிள்ளைகளை காலையில் எழுந்திருக்கச் செய்து படுக்கையிலிருந்து எழுந்திருந்தவுடன் கடவுள் விஷயமாக சில பக்தி சுலோகங்களைச் சொல்லியபின், கை கால் முகம் கழுவச்செய்து, பிறகு பிள்ளைகளின் வயதுக்குத் தக்கபடி படிப்பு, விளையாட்டு முதலியவை நடத்திவரவேண்டும். பிள்ளைகளுக்குப்பேசத் தெரிந்தகாலம் முதல் கடவுள் ஒருவர் உளர் என்றும் அவர் எங்கும் இருக்கிறார் என்றும் நம்முடைய செய்கை, எண்ணம் முதலிய யாவும் அவருக்குத் தெரியும் என்றும் இப்படி கடவுளுடைய பலவிதமான ஐசுவர்ய குணங்களைப்பற்றிச் சொல்லியும் நமக்குக் கிடைத்திருக்கும் ஒவ்வொரு நன்மையும் அவரால் நிகழ்கின்றதென்றும் நாம் எப்போதும் அவருக்கு நன்றியுள்ளவர்களாக இருக்கவேண்டுமென்றும் இதிஹாஸ புராணங்களினின்று நல்லகதைகள் சொல்லி கடவுள் பக்தி, பெரியவர்களிடம் பக்தி உண்டாகும்படியும் செய்யவேண்டும். இது விஷயம் வெகு விஸ்தாரமானது. இதை விவரமாக எழுதுவது ஸாத்தியமில்லை. ஆகையால் தாய் தகப்பன்மார்கள் அவர்களுக்குத் தோன்றிய மட்டில் மேற்சொல்லியிருக்கிற ஸாராம்சங்களைக் கவனித்து பிள்ளைகளை வளர்க்கவேண்டும்.—ஓம் தத்ஸத்.

சமாசாரக் குறிப்புகள்

பெண்களுக்குக் கட்டாயப்படிப்பு :—மதராஸ் நகர பரிபாலன சபைக் கல்வியிலாகாத் தலைவரான ராவ் பஹதூர் டி. வரதராஜுலு நாயுடு அவர்கள் ஷை கல்வி யிலாகா கவுன்ஸில் மீட்டிங்கில், கட்டாயப் படிப்பின் ஆவசியகத்தையும், "குழந்தைகள்" என்பதன் அர்த்தத்தையும் பற்றி அழகாய்ப் பேசினரேயொழிய, அதைப் பட்டணத்தில் காரியத்திற் கொண்டு வரும்போது மட்டும் இன்னும் எழு வருஷம் வரைக்கும் பட்டணத்துப் பெண் பிள்ளைகளுக்கு கட்டாய இலவசப்படிப்புக் கொடுத்தல் முடியாதபடி திட்டம் செய்யப்பட்டிருக்கிறது. பணமின்மையாலேயே இவ்விதம் செய்யப்பட்டதாம். அதாவதென்ன? மதராஸில் பெண் பிள்ளைகளின் தொகையைப்போல் இரட்டிப்பான ஆண் பிள்ளைகள் இப்போது படிப்பிக்கப் பெற்றாலும், இப்போதுள்ள பணத்தைக்கொண்டு மீதியிருக்கும் ஆண் பிள்ளைகள் எல்லோரைப் படிப்பித்தபிறகு தான் பெண் பிள்ளைகளின் படிப்புக்கு இடம்பிறக்குமாம். இந்நகரத்தின் ஜனத்தொகைக் கணக்குப் பிரகாரம் பள்ளிக்கூடத்திற் போகும் வயதில் சுமார் 28,000 ஆண் பிள்ளைகளும் அதே தொகைப் பெண் பிள்ளைகளும் உளர். இவர்களுள் 26,000 பையன்கள் இப்போது படித்து வருகிறார்கள். பையன்கள் இன்னும் கட்டாயப்படுத்திப் படிப்பிக்கவேண்டியது 2000 பேர்களைத்தான். ஆனால் பெண்களுள் 15000 பேர்கள் தான் இப்போது பள்ளிக்கூடம் போய் வருகிறார்கள். இப்போது படிக்கும் ஆண்மக்களுக்கு கௌரவமான மனைவிமாரும், இனி பிறக்கும் அடுத்த தலைமுறைக்கு புத்திசாலியான தாய்மாரும் வாய்க்க விரும்புவோமானால், மீதி 13,000 பெண்களின் கல்வியைக் கவனியாதது நியாயமாகுமோ? சட்டத்தை முடிவாய்த் திட்டம் செய்யுமுன் இதற்கேதாவது பரிகாரம் செய்யும் வரைக்கும் சென்னை ஸ்திரீகள் சும்மா இரார்கள். ஸர்க்காரிடமிருந்து பணவுதவி பெறுவதற்கு மேற்கண்டவாறு ஏற்பாடு செய்யவேண்டியதாயிற்றென்று ஓர் ஆக்ஷேபம் இருக்கும் எனத் தோன்றுகிறது.

ஓர் முக்கிய விசேஷம் :—பல்லாரி ஹைக்கோர்ட்டு வக்கீல் ஸ்ரீமான் பி. எஸ். ரகுநாதராவ் அவர்கள் பத்தினியாராகிய ஸ்ரீமதி ஸுசீலாபாய் என்பவர் மாதர் இந்திய சங்கத்தில் ஓர் அங்கத்தினர். அவர் தாலூகா போர்டில் ஒரு மெம்பராக நியமிக்கப் பெற்றிருக்கிறார். அவ்வம்மணி சில காலமாக அவ்வூர் ஸ்திரீகள் குழந்தைகளின் க்ஷேமார்த்தமாக மிக முயன்றுவந்திருக்கிறார். பல்லாரி மாதர் இந்திய சங்கத்தாரால் நடைபெற்ற ஒரு பொதுக்கூட்டத்தில் மிஸ்ஸஸ் ஜினராஜதாஸாவும், மிஸ் ப்ரைட்டும் பேசியபோது அவர் அக்கிராஸனம் வகித்தார். போர்டுக்கு அவரைப் பரிசயம் செய்விக்கும் காலத்தில், அவர் சொன்ன வார்த்தைகள் இந்திய ஸ்திரீகளின் உயர் லக்ஷியத்தையும் மனோபாவத்தையும் விளக்குகின்றமையால், அவற்றை முழுதும் இங்கு வரைகிறோம்.

"கனவான்களே !"

என்னைப் பற்றிச் சபா நாயகர் சொல்லிய பிரிய வார்த்தைகளுக்காக நன்றி கூறுவதில் இக்கால ஒழுங்கை அநுசரித்து உதார புத்தியோடு, ஸ்திரீ ஜாதிகளுடைய சுதந்திரத்தைக் கவனித்து, அவர்களையும் புருஷர்களுக்குப் சமமான அந்தஸ்துகளுக்கெல்லாம் அங்கீகரித்த விஷயமானது, நம் சபா நாயகருக்கும் டிஸ்ட்ரிக்ட் போர்டு பிரசிடெண்டவர்களுக்கும் பெருமையே. ஆனால் என்னைவிடச் சாமர்த்தியசாலிகளான ஸ்திரீகளுக்கு இந்த உத்தியோகம் கிடைத்திருக்கவேண்டும் என்று நினைக்கிறேன். இதனால் எனக்கு ஏழைகளிடத்து அநுதாபமிராது என்றெண்ணாதீர்கள். என்னாலானமட்டும் வருங்காலத்தில் என் வேலையைச் சிரத்தையோடும் ஏழைகளிடத்து அநுதாபத்தோடும் இயற்ற நிச்சயித்திருக்கிறேன். விசேஷமாய் ஸ்திரீகளுடைய குறைகளையெல்லாம் சாத்தியமான வரையில் நிவர்த்திக்க முயலுவேன். என் பிரயத்னங்களில் நீங்களும் பிரியமாய் உதவி செய்து ஒத்துழைப்பீர்களென்று நிச்சயமாய் நம்புகிறேன். புருஷர்களுடைய ஸதஸ்ஸில் நான் பேசுவது இதுதான் முதல் தடவை. ஆகையால் என் சங்கோசத்தைத் தயவு செய்து பாராட்டாதீர்கள். உங்கள் தாலூகா போர்டில் ஸ்திரீ மெம்பர் ஒருவரைச் சேர்த்துக்கொண்டிருப்பது உங்களுக்கோர் பெருமையான விஷயமே. நெல்லூரில் இரண்டு பேர்களும், சென்னை கார்போரேஷனுக்கு மிஸ்ஸஸ் தேவதாஸும் நியமிக்கப்பட்டிருக்கிறார்களாகையால் நம் பிரசிடெண்டவர்களின் உதாரமான நோக்கத்திற்கிணங்க நம் முனிசிபாலிட்டியிலும், இப்பட்டணத்து ஸ்திரீகளின் குறைகளை நன்கெடுத்துரைக்க ஓர் பெண்மணியைக் கவுன்ஸிலராக்குவர் என்று எதிர் பார்க்கிறேன்.

An Inadequate Sentence.

இந்த தீர்ப்பு போதாது :—மதராஸில் ஒரு பணக்காரப் பிரபு தன் பதினாலு வயதுப் பெண்டாட்டியை மிகக் குரூரமாய் நடத்திச் சரீரத்தில் காயங்களும் பட்டனவாம். அவன் குடிவெறியில் அவ்விதம் செய்தான் என்பதற்கு லேடி டாக்டருடைய சாக்ஷியமும் சர்ட்டிபிகேட்டும் இருந்தும்கூட, எதிர்கட்சி வக்கீல்—கேஸ் நிஜமல்லவென்றும், அது வீட்டுச்

TELUGU

కళావంతులు.

సృష్టికి స్త్రీలే మూలము గావున, ప్రస్తుతము, మనము స్త్రీకి గల స్థానమును గురించి యించుక విచారింతము. స్త్రీ లెచ్చోటనున్నత దశయందున్నారో, అచ్చట దేవతలు వసింతురని తొల్లి మనువు వక్కాణించి యున్నాడు. గొప్ప స్త్రీల సృష్టియే నాగరికతకు మూలము.

ప్రస్తుతము మన భారతదేశమింత యధోగతి నుండుటకు కారణము స్త్రీల దుస్థితియే గదా! పూర్వము మనయొక్క భారతమాత యెట్టి సారవంతమైనదో, ఈదిగువ శ్లోకములవలన తెల్లమగును.

శ్లో॥ సుజలాం సుఫలాం
మలయజ శీతలాం సస్యశ్యామలాం
శుభ్రజ్యోత్స్నా పులకితయామినీమ్
ఫుల్లకుసుమితద్రుమదళ శోభినీమ్॥

సింధు గంగలు ప్రవహించుచుండ, పచ్చిక బయళ్లయందు పంటలనాయాసముగ బడుచుండ, ఉత్తర హిందూదేశమునందలి జనులు, ఎక్కువ కృషిసలుప నవసరము లేకుండెను. అట్టిచో, అందలి జనులందఱును, తమ కాలమంతయు ప్రశాంతముగ, ధ్యానమందును, తర్కమందును, తత్వమందును, గడుపుచుండిరి. అచటి స్త్రీలంతటి గొప్పభావములుగల వారగుటచేతనే, ఉన్నతమైన తత్వజ్ఞులను, పండితులను, దేశసేవాపరాయణులను, స్వార్థత్యాగులను గనిరి.

కాని యిప్పుడన్ననో, స్త్రీలధోగతిపాలగుటచే ధైర్యహీనులును, విద్యావిహీనులును, నిర్దయులునునగు సంతానమును గనుచున్నారు. జ్ఞానమువలన ఒక తానిసగాని, యొక విద్యావిహీనగాని, సుగుణరహితగాని మంచి తల్లిగాదని తెల్లమగుచున్నది. నాగరకత వెంపొందుటకు స్త్రీలేదోహద మొసంగ వలయును. స్త్రీలు పఠించుటకై గ్రంథకర్తనిష్కల్మషముగ వ్రాయుచున్నాడు. స్త్రీలయొక్క, ఔన్నత్యము, పవిత్రత, శక్తి, నిపుణతలద్వితీయములు. ప్రపంచమంతయు స్త్రీలపై నాధారపడియున్నది. మంచి చెడ్డలు భరించు శక్తి స్త్రీలకు దక్క మఱియెవ్వరికి గలదు? రాములను, రావణులను గూడ వారలే భరింపుచున్నారు. వస్తు నిర్మాణము స్త్రీలవలన గాదనియు, స్త్రీలు నిష్ప్రయోజకులనియు కొందఱు భావింపవచ్చును. వారు పొరపడుచున్నారు. అదియు గాక, నాగరకత కేవలము వస్తు నిర్మాణముపైనాధారపడి యుండలేదు. తల్లి బిడ్డల శరీరమును పోషించుట కెంతశక్తి గల్గియున్నదో, అట్లే, గుణమును, హృదయమును పరిపక్వమునకు దెచ్చు శక్తియామెకే గలదు?

తల్లి సర్వకాల సర్వావస్థలయందెట్టిభావము గల్గియుండునో, నట్టి బిడ్డలు గలుగుచుందురని బుధులు వక్కాణించియున్నారు. ఇందులకు నిదర్శనముగ, ధూర్జటియొక్క "శ్రీకాళహస్తి మాహాత్మ్యము" నందు చెంచు స్త్రీయగు తంచెకు, తిన్నడను గొప్ప శివభక్తుడు జనించెను.

సీ॥ పంచాననానేకపవ్యాఘ్రకోలాది
మృగముల జంప గామించ లేదు।
శైలోపకంఠనిర్ఝర సైకతస్థలి
శివుని దర్శింప గాంక్షించె నబల।
ఖండేందు శేఖరు గండూష తాంబు
ధారల మజ్జనము సేయదలచె నింతి।
చవియైన ఘ్రాణిమాంసంబు దొప్పల
బెట్టియర్పున కర్పింపనతివ గోరె॥

గీ॥ నేత్ర నీలోత్పలంబుల నీల గళుని।
నర్చనము సేయ జింతించెనంబుజాక్షి।
గర్భగోళమునందున్న యర్భకునకు।
గల గుణంబులు తెలిపెడు కరణినపుడు॥

అటుల తిన్నడుద్భవించి। పది వత్సరంబుల బాలకుడై, భగవద్భక్తియుక్తుడై,

ఉ॥ విల్లొకచంక నంపపొది
వీపున దొప్పలు కేలు దోలు
బుక్కిళ్ల బవిత్రకాంచన
ముఖీజల మొప్పగ వచ్చి
భక్తిరా జిల్లదదంబు
మజ్జనము సేయుచు దొప్పల
మాంసాద్రి రాజిల్లని నారగింపు
మన నా పరమేశ్వరు డారగించినన్॥

అన్నడటి మహానుభావుడగుటకు తల్లియే కదా కారణము! కావున దేశోన్నతికి స్త్రీలు కారకులనుట నిస్సంశయము.

అట్టి స్త్రీలలో నొక భాగము విద్యారహితలై, మానమువర్జించి, ఆత్మగౌరవముడుగంట, సత్యముపలాయనము కాగా, కులము చెరిచ వ్యభిచారాగ్ని కాహుతియగుచుండ, పురుషులెందరో సహజముగ మానవులకుండవలసిన, కరుణను బోగొట్టుకొని, పైశాచికత్వము నాయాసముగ వహించి, వారు బడిన దవానలమును మరికొందరు రగుల్చుచున్నారు. ఆత్మలాభపరాయణులై, పవిత్రమైన వారిని పాపపంకిలమున ద్రోయుచున్నారు. తమకైతామేర్పరచిన దుర్నీతులాచారమనుచున్నారు. ఆహా! ఆచార మహిమము నేమని చెప్పవచ్చును! చిరకాలము నుండియు, వచ్చుచున్నయెడల ధర్మము నధర్మము గాను, అధర్మమును ధర్మముగాను తోపించి లోకము కన్నుల గప్పుశక్తియొక్క యాచారమునందే కాక మఱిదేని యందున్నది?

ప్రస్తుతము మన భారత భూమి పాప భారంబుచే గ్రుంగనై యున్నది. పైకెత్తుటెట్లని పలువురుపలు విధంబుల చింతిల్లుచున్నారు కాని పవిత్రాయుధంబు దక్క నింకొక్క సాధనంబు గానరాదు. పవిత్రమనగా, సత్యదాన శౌచాదులతో గూడిన మహాత్యాగము. ఆత్యాగమే సమస్త మానవుల పాపానలంబు చల్లార్చునంబురాశి. ఆత్యాగమిపుడున్న కులముల కవసరము.

అందు భోగకాంతలని పేరొందుచున్న కాంతామతల్లుల దురవస్థ దొలంగుట ప్రథమావసరము. ఆతల్లుల రోదన ధ్వనులాకాశమంటుచున్నవి. వారి రోగ వేదనలు, భూమిని కంపింపజేయుచున్నవి. వారి యనాథత్వమార్యావర్తమునదర జేయుచున్నది. తమ మాన ప్రాణంబులు కాపాడు భర్తలు లేక, నిముస నిముసమును పరిభవాగ్నిం బడి వారు ఆవేదనలందు చున్నారు. వారి ముద్దు బిడ్డలగతి యెట్టిదగునో యని నిర్విణ్ణులగుచున్నారు. వారెంతె చింతిల్లినను, త్యాగ మనుసరింపనిది కార్యము కొనసాగనేరదు. పాపము వారు త్యాగసాధనమెరయక నటు నిటు పరుగులిడుచున్నారు. కొందరాతురతతో తెలివిమాలిన వివాహము లొనర్చి పశ్చాత్తాప మొందుచున్నారు. మరికొందరాంగ్ల

భాష నభ్యసించియున్న తోద్యోగులగుచున్నారు. ఎందరెన్ని విధంబుల సంచరించినను, ఉన్నతమగు త్యాగము బూనకున్న, గమ్యస్థానము జేరుట దుస్తరము.

తే॥ తనిసిరే వేల్పు లుదధిరత్నముల చేత
వెరచిరే ఘోరకాకోల విషము చేత
విడచిరే యత్నమమృతంబు వొడముదనుక
నిశ్చితార్థంబు వదలరు నిపుణమతులు॥

మానవసంఘములలో నీజాతిని భగవత్ సృష్టి సమానమాన గౌరవాదుల జెందనీక దేశ్యాసంఘము నొకటి నిర్మించి, పేడలోని పురుగుల కన్నను, మృగములలో ఖరము కన్నను, పక్షులలో వాయసము కన్నను, నీ చాతి నీచముగా జూచుచు, సర్వకాల సద్భావసలయందును, వారలనిన నేవగించుకొనుచుందురు. ఇట్టి రేయి వపోగొట్టుకొనుటకు పరమసాధనంబు త్యాగమొక్కటియే! అట్టి త్యాగ మెవ్విధంబున పొందవచ్చునని కొందఱు ప్రశ్నింపవచ్చును. పరమేశ్వరుని పేరుతో నిర్మించిన దేవాలయాదులయందు, పరులచే నీచత్వముగ జూడబడుచున్న సోదరీతిలకంబులు నాట్య మొనర్పకుండుటయు, వివాహాదులందు నృత్యగీతంబులు సల్పకుండుటయు, ధన గుణకుల సంపన్నులైనను స్త్రీకాంక్షచే చనుదెంచు పురుషుల తమ దరిజేర నీయకుండుటయు, తమ ముద్దుబిడ్డల విద్యావిశారదులుగ జేసి, పవిత్రుల కొర్పుటయు, ముఖ్యగు వాని [illegible] యే వారి యుదారసాహసము. వారి పవిత్రతకిట్టి నడవడికయే మూలాధారము. ఇట్లువారు నడచుకొనిన యెడల, చీడపురుగులవలె విదలింపబడిన వీరలే, దేశో[illegible]కులుగను, మతోద్ధారకులుగను, పరిగణింపబడుట కవకాశ మేర్పడును. ఇదియే త్యాగఫలితము.

తన్మూలమున, స్వాతంత్ర్యము, ఆత్మ గౌరవమును పొంది, మానవ సంఘమునం దైకమత్యమే నెలకొల్పి, దశదిశల యానంద పుష్పంబుల వెదజల్లుచు, భగవత్సేవానిరతులై, భోగకాంతల నెడియ నిర్వచనీయమైన నామమడుగంటజేసి, కళావంతుల నెడి నిక్కమైన పేరును సార్థక మొందింతురు గాత॥

ఓం శాంతిః శ్శాంతిః శ్శాంతిః [హిందూయువతి నుండి]

వృత్తాంతములు, వ్యాఖ్యలు.

బర్మాస్త్రీలకు ఎన్నికాధికారము.

ఇండియా ప్రభుత్వముయొక్క సవరణ చట్టములో స్త్రీలకు ఎన్నికాధికారమును దేశీయ శాసనసభవా రొసంగవచ్చునని విధింపబడియున్నది. దీని కనుసారముగ నింతవరకు మదరాసు, బొంబాయి యాధిపత్యములలో దప్ప నితర యాధిపత్యములలో స్త్రీల కెన్నికాధికారము లభింపలేదు. ఇట్లుండ బర్మాప్రభుత్వమున కన్వయింపబడు నూతన సంస్కరణచట్టముక్రింద విధింపబడిన నియమములలో స్త్రీలకు ఎన్నికాధికారమును ప్రభుత్వమువారే జేర్చియున్నారు. ఇట్లుజేర్చుట కొక కారణమున్నదని తోచుచున్నది. భూమిపన్నును అద్దాయ పన్నును, ‘‘తథమీడా’’ యను పేరుతో విధింపబడియున్న తల పన్నును చెల్లించు ప్రతియింటి యజమానియు ఎన్నికనివ్వవచ్చునని చట్టమునందుండుటచేతను బర్మాదేశముయొక్క వుత్తర భాగములలో ననేక స్త్రీలు పైజెప్పిన పన్నులను జెల్లించుచు గృహాధిపత్యమును వహించియుండుటచేతను ఆదేశపుస్త్రీలకు ఎన్నికాధికార మవసరమై యున్నది. ఏలాగైనను, యీ యధికారమును బొందిన బర్మాదేశపు సోదరీమణులకును భారతరమణులకును మాయానందమును ప్రదర్శింపుచున్నారము.

ఇండియాకు సహితము పార్లమెంటువారే స్త్రీలకు ఎన్నికాధికారమును చట్ట నియమములలో జేర్చియుండిన బాగుగ నుండెను. అట్లుజేయక దేశీయ శాసనసభల తీర్మానమున కీ విషయమును వదలినందున ఇండియా దేశమందంతటను స్త్రీల కికను ఎన్నికాధికారము ప్రాప్తించలేదుగాని తమ కెన్నికాధికారము గావలెనని స్త్రీలచట పోరాడుచుండుటను జూచి ఇండియాప్రభుత్వమువారే బర్మాస్త్రీల కెన్నికాధికారము నిచ్చిరి.

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స్త్రీలు శాసనసభ్యులగుట.

స్త్రీల కెన్నికాధికార మిచ్చినను వారిని శాసన సభ్యులుగా జేర్చు తీర్మానమును జేయుటకు ఇండియాదేశపు శాసనసభలకు పది సంవత్సరములదాక యధికారములేకుండ చేసియున్నారు. బర్మాదేశమునకైనను స్త్రీల నెప్పుడైనను శాసన సభకు జేర్చునట్లు తీర్మానించుటకు ఆదేశపు శాసనసభ కధికార మివ్వబడియున్నది. ఇండియాదేశమున కిట్టి నియమము ప్రాప్తించులాగున ప్రయత్నము జరిగెను గాని చివర కా యధికారమును సార్వభౌమ ప్రభుత్వమువారే యుంచు [illegible]

బర్మాచట్టమున మఱియొక యనుకూలమున్నది. శాసనసభవారు స్త్రీలను తమసభకు జేర్చుకొనునట్లు తీర్మానించుటకు మునుపే ప్రభుత్వమువారే వారిని సభ్యులగ నియమించుట కాటంకములేదు. అయితే బర్మాచట్టమునం దన వసరమైన నియమమొకటి యేర్పడియున్నది. అది ఏదియనిన, శాసనసభ [illegible] నియమింపబడు స్త్రీలను సభ్యులగా నంగీకరించు యధికారము గౌర్నరు కివ్వబడియున్నది. శాసనసభలో బహుమందిచే యంగీకరింపబడిన తీర్మానమునకు విరుద్ధముగా గౌర్నరుగారు నడిచెద రనుమాట యసంభవము. బర్మా సోదరీలలో నొకరు త్వరలో ఆదేశపుశాసనసభలో సభ్యులై ప్రవేశించెదరని కుతూహలముతో నిరీక్షించుచున్నారము.

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కూలి స్త్రీల సమ్మెకట్టు.

కలకత్తా నగరమున వెలింగ్టను జూటుమిల్లులో పనిచేయుచుండు మూడువందల స్త్రీలు ఏకమై తమ కొలువులనుండి నిలచిపోయిరి. రూపాయకు రెండణాలవంతున తమకూలిని హెచ్చించవలెననియు జనరంజకుడుగాని తమ పైయధికారిని వుద్యోగమునుండి తీసి వేయవలెననియు వారు పట్టినపట్టు స్త్రీలలో ప్రథమ నిదర్శనమై యుండుటేగాక యధికారుల మనస్సునకు బాగుగ నాటినది. స్త్రీలయందు స్వాతంత్రాభిలాషయు, తమ స్థితిగతులను బాగు పరుచుకొనవలెనను బుద్ధియును వృద్ధియగు చుండుట కిదియొక దృష్టాంతము.

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ప్రౌఢవిద్యా పారంగతురాలగు భారత కన్య.

అనంతశయన (Travancore) సంస్థానమునకు జేరిన త్రివేంద్రం ట్రెయినింగు కాలేజిలో వైస్ప్రిన్సుపాలుగానుండిన రామవర్మ తంపక అనువారి కుమార్తెయగు శ్రీమతి లక్ష్మీకుట్టియమ్మగారు యమ్. ఎ. పరీక్షయందు నుత్తీర్ణురాలాయెనని వినుట కెంతయు సంత

సిల్లుచున్నారము. ఇంతగొప్ప పరీక్షలో తేరిన స్త్రీలలో ఈమెయే ఆదేశమున మొదటిది. చన్నపురి క్వీనుమేరీ కాలేజిలో మళయాళ దేశపు కన్యలే యెక్కువగ చదువుచుండుటను జూచుచున్నారము. ఆదేశమున స్త్రీలకు దాయభాగముండుటచే ఇట్టియుద్యమములకను కూల మెక్కువ.

బొంబాయినగర నివాసియగు శ్రీమతి హీరాబాయి తాతాగారి కుమార్తె మిథన్ తాత బియ్యేగారు లండన్ నగరమున బారిస్టర్ డిగ్రీకి సంబంధించిన ప్రథమ పరీక్షలో కడతేరిరని వినుటకు కడు యానందించుచున్నారము.

పరీక్షల ఫలితములు.

మదరాసు క్వీన్ మేరీ కాలేజినుండి బియ్యే పరీక్షకువెళ్లిన 16 మంది స్త్రీలలో 14 మంది కడతేరిరి. బెనారస్ హిందూయూనివర్సిటీ బియ్యే పరీక్షకువెళ్లిన బెనారస్ విమెన్స్ కాలేజి నలుగురు విద్యార్థినిలును కడతేరిరి. బొంబాయి యూనివర్సిటీకి పూనా హైస్కూలునుండి వెళ్లిన 23 మంది కన్యలును మెట్రిక్యులేషన్ పరీక్షలో కడతేరిరి. వారిలో శ్రీమతి ఐరావతి కర్మర్కర్ యను నామె సంస్కృతము చదువుటకు యమునాబాయి దాల్వీగారి విద్యార్థివేతనమును (Scholarship) సంపాదించి యున్నది. బొంబాయి యాధిపత్యమున విద్యాశాఖకు మంత్రివర్యులగు పరంజపేగారి కుమారీరత్నము సహిత మాపరీక్షలో కడతేరి యున్నది.

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మన తాలూకుబోర్డుసభ్యురాల సందేశము.

బళ్లారి తాలూకుబోర్డు సభ్యురాలగు శ్రీమతి సుశీలాబాయిగారు చక్కగ పనిచేయ నారంభించి యున్నారు. ఆమెగారిట్లు వ్రాయు చున్నారు:—

“ఈ ప్రాంత్యము నిర్జల ప్రదేశము గాన పల్లెలో నెక్కువగ భావులను త్రవ్వించవలెనని బోర్డువారికి వ్రాయబోవు చున్నాను. స్త్రీలు కడవలను మోసికొని దూరమునుండి గుంపులు గుంపులుగా నీళ్లను తెచ్చుచుండుట చూచుటకు వ్యసనకరమైయున్నది. మంగలి జాతి స్త్రీలను మంత్రసానులుగ తరబీతు చేసినయెడల ప్రతిగ్రామమునకు వారుపయోగపడుదురని బోర్డువారికి వ్రాయుచున్నాను. ఈప్రాంత్యమున మంచి బాటలులేవు. మోటార్ సైకల్సు పల్లెలకు బోవుట కష్టము. ఒకటిరెండు మైళ్లు రాళ్లమీద నడచుకొని పల్లెలకు పోవలసియున్నది. ఎద్దుబండ్లలో ప్రయాణముచేయుట సావకాశమునకు కారణమగుచున్నది. 20, 30 మైళ్లు ఒకరోజులో ప్రయాణముచేసి రావలసియుండుటచే ఆబండ్లు ఉపయోగపడవు. ఇంటిలో నాబిడ్డలకు అనానుకూలము గాకూడదని తలచి నేను మోటార్ సైడ్ కారులో ప్రయాణముచేసి రాత్రివేళకు మరల ఇంటికివచ్చుచున్నాను. ఇదికదా తాలూకు బోర్డుమున్నగు దేశీయ సభల సభ్యుల కుండవలసిన చిత్తవృత్తి!

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శ్రీమంతురాలు స్త్రీజాతి కొసగిన దానము.

న్యూయార్కు నగర నివాసియగు మిసస్. ఓ. హెచ్. పి. బెల్మాంట్ (Mrs. O. H. P. Belmont) యను శ్రీమంతురాలు అమెరికా సంయుక్తరాజ్యముల స్త్రీసమాజమువారికొక మందిరమును కొనునిమిత్తము ఆఱులక్షల రూపాయిలనుచితముగ దానముజేసి యున్నది. ఆమందిరమైతిహాసిక ప్రసిద్ధిగలదై వాషింగ్టన్ నగరమున నున్నది. సుప్రసిద్ధమగు యీ రాజధాని కెదుట యుండుటయేగాక “పూర్వ రాజధాని” యని యీ హార్మ్యశ్రీము నన్నెకెక్కియున్నది. ఒకకాలమున నామందిరము కాంగ్రెస్ సభాస్థానముగ నుండెను. పురజన ప్రభుత్వమువారి కలహకాలమున కొంతకాల మది కారాగృహముగ నుండెను. పిదప రాజతంత్రజ్ఞుల కావాసస్థానమై కొంతకాలము ప్రసిద్ధిగాంచె. ఇట్టి ప్రతిహాసిక ప్రసిద్ధిగాంచిన యీ ప్రాసాదమిప్పుడు “స్వదేశ స్త్రీలకు” మూలస్థానమై “భావిరాజధాని” యనుపించుకొని యుండుట యొక విశేషముకదా. ఇట్టినగరి “స్త్రీజాతికే తిలక ప్రాయముగనున్న” యొక నారీమణిచే దానముగ స్త్రీలకొరకివ్వబడుట మరియొక విశేషముకదా! ఈ మందిరము ప్రభుత్వమువారి కార్యాలయమున కెదుటనుండుటచే ప్రభుత్వమునకును స్త్రీలకునుగల భావిసంబంధము నది సూచించుచున్నది. ఆటపాటవినోదములకొక యారామముగాను, లోకవార్తల నిచ్చు వృత్తాంత మందిరముగాను, స్త్రీల యభివృద్ధి కవసరమైన యేర్పాటులకును, కార్యములకును నుత్తేజన మొసగు ప్రతిష్ఠామందిరముగాను ఈప్రాసాదము స్త్రీల కెంతయో యుపయోగపడునని నమ్ముచున్నారము. అనేక స్త్రీలట్టి మందిరమును సంకల్పించియుండిరి కాబోలు. ఆ సంకల్పము చిట్టచివరకు అమెరికాదేశమున రూపము నొందెను. ఆసియాఖండ నివాసులగు స్త్రీల కట్టిస్థానమొకటి మన భరతభూమియం దేర్పడవలెనని కోరుచున్నారము. భారతరమణులు అమెరికాదేశమునకు వెళ్లి ఉదారబుద్ధిచే సాధ్యము చేయబడిన నామందిరమున ప్రాగ్దేశ స్త్రీల పరమానందమును, సౌభ్రాతృత్వమును అమెరికాదేశ స్త్రీలకు నివేదించి పరస్పరమైత్రి గాంతురని నమ్మెదము.

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అమెరికాలో నొక స్త్రీసమాజము.

ప్రసక్తరాజకీయ కక్షులలో నొకదానికిని జేరక స్వతంత్రముగా యుండుటచే రాజతంత్రజ్ఞుల కసమాధానమును గలిగించుచుండు స్త్రీసమాజ మొకటి అమెరికాదేశమున పొడమియున్నదని వినుటకు చాల ఉత్సహించుచున్నారము. ఆ సమాజముయొక్క ఉద్దేశము లెవ్వియనిన.—

(1) స్త్రీలవృద్ధికై పాటుపడుటకొక మూలస్థాన నిర్మాణము.

(2) రాజధానికేతెంచు స్త్రీల యాటపాట వినోదముల కనుకూలమై యుండులాగున వసతులను కల్పించుట. ఆమందిరమున నిపుడు వందపడతులకు వసతియున్నది.

(3) స్త్రీలకు సంబంధించిన ప్రభుత్వమువారి యుద్యమములను ప్రకటించుచు చట్టములలో స్త్రీలకుండు యనానుకూలములను నివర్తింపజేసి, స్త్రీసమాజమును వృద్ధిపరచుట.

(4) స్త్రీల వృద్ధికొరకై పరదేశములలో పాటుపడుచుండు స్త్రీ సంఘములతో నేకీభవించుట కెత్నించుట.

మైసూరు స్త్రీలకు ఎన్నికాధికారము.

ఇటీవల మైసూరు ప్రజాప్రతినిధి సభలో చర్చింప నేర్పరచబడి యుండిన విషయములలో నందువిషయములు ముందు సభకు ఆపివేయ బడియున్నవి. స్త్రీల ఎన్నికాధికార విషయమా వందలో నొకటియైయున్నది. ఆసభలో మన మిత్రులనేకులున్నారు. కావున ఆజూలై మాసముల పిదపజరుగబోవుసభలో స్త్రీల ఎన్నికాధికార విషయము మనుకూలముగ తీర్మానింపబడునని నిరీక్షించుచున్నారము.

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బాలికలకు విద్యానిర్బంధము.

చెన్నపురిలో బాలికలకు నిర్బంధముగా విద్యనభ్యసింపజేయు తీర్మానమును చర్చించుటకై యేర్పరచబడిన 'కార్పొరేషన్' సభకు తగినంత సభ్యులు రానందున మరియొకతూరి ఆవిషయమును చర్చించవలయునని తీర్మానింపబడియె. విద్యాభ్యాసమునకై మంజూరు చేయబడు ద్రవ్యమును బాలురకొరకు మాత్రమే ఉపయోగించుటకు ఎన్నికాధికారముగల స్త్రీ లెవ్వరైనను సమ్మతింపరనియు, బాలికల విద్యాభ్యాసమునకొక యేర్పాటు నవసరముగ జేయవలయుననియు కార్పొరేషన్ వారికి తెలియవచ్చినచో "విద్యానిర్బంధచట్టము" బాలికలకును నన్వయించునట్లు సవరింపబడుట నిశ్చయము. బాలికలకు విద్యానిర్బంధముండవలయు నను మాట స్త్రీ సమాజములలో నంతటను తీర్మానింపబడి యున్నది.

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స్త్రీల పరస్పర సహాయసంఘము.

మద్రాసాధిపత్యమునకు జేరిన సేలం పట్టణములో స్త్రీలకొక పరస్పర సహాయనిధి యేర్పడియున్నది. రెండుసంవత్సరముల క్రిందట 11 మంది స్త్రీలు చేరి అప్పటి కోఆపరేటివ్ సొసైటీ రిజిష్ట్రారుగారగు వేదాచలయ్యర్ గారి మరియు సేలంకాలేజి ప్రిన్సిపల్ గారగు యజ్ఞనారాయణయ్యర్ గారి సహాయమువలన స్త్రీల. కొక అప్పు ఇచ్చునట్టి సంఘము నేర్పరచుకొనిరి. దానికిపుడు 41 మెంబర్లున్నారు. 110 షేర్లున్నవి. షేర్ల మొత్తము 1100 రూపాయలు. అది 4000 రూపాయిలవరకు వృద్ధికాగలిగియున్నది. నూటికి తొమ్మిది రూపాయిల వడ్డీ చొప్పున అప్పు ఇవ్వబడును. 10 కంతులలో అప్పు తీర్చవలెను. ఇంతవరకు బ్యాంకునకు, లాభము రాకుండుట కొక కారణమున్నది. మ్యునిసిపాలిటీ వారు దానికి 30 రూపాయిలు పన్ను కట్టియున్నారు. బాల్యదశలోనున్న ఈ చిన్న బ్యాంకు కీపన్ను హెచ్చునిర్బంధము తోచుచున్నది. గౌర్నమెంట్ వారు ఈవిషయమున ప్రవేశించి మ్యునిసిపల్ పన్నును రద్దు చేయించెదరని నమ్ముచున్నారము. పన్నును తీసివేసినచో స్త్రీలకది చాల ప్రయోజనకరమైన నిధియై పరిణమించును. నగలమూలముగ ద్రవ్యము నొకచోట బెట్టుటకంటె ఈ మూలముగ వాడుకొనుటచే ప్రయోజనమగుచున్నది. నగలు దొంగలవలన కీడును, పుట్టించును. కర్ణాచోరి మున్నగు నేరములకు నగలే ముఖ్యకారణములు. సేలం స్త్రీలు దూరదృష్టి దూరాలో చదవగల స్త్రీలలో నగ్రగణ్యులని ఇతరులకు పాఠము వచ్చుచున్నది.

அடையார் பிரஹ்மஞான ஸங்கம் புஸ்தகசாலையில் விற்கப்படும்

தமிழ் புஸ்தகங்கள்

	ரூ.	அ.
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இந்தியகலையின் நோக்கங்கள்—டாக்டர் ஆ. கெ. குமாரசுவாமி அவர்கள் இயற்றிய ஆங்கிலத்தின் மொழிபெயர்ப்பு ...	0	6
திருப்புகழ் ...	0	8
ஸாக்ரட்டீஸ் ...	0	10
சுகாதார ஜீவரக்ஷாமிர்தம் (ஆயுர்வேத டாக்டர்—துரைஸ்வாமி பண்டிதர், கும்பகோணம்)	3	0
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